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THE EPISTLE TO THE ROMANS

THE EPISTLE TO THE ROMANS

ST. PAUL—ETHNOLOGIST—

Distinguishes between

The Church	Hagioi
The Jew	Ioudaios
Ten Tribed Israel . .	Israelitai
The World	Kosmos

By

Rev. W. PASCOE GOARD

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FOREWORD

By the Rev. J. Mountain, D.D.

It is a real pleasure to me to write a Foreword to this treatise by the Rev. William Pascoe Goard.

Mr. Goard is, indeed, a brave man to endeavour to analyse and expound the Epistle to the Romans within the limits of a hundred pages. But he has succeeded where many would have failed.

It is true that he has not dealt in detail with the many doctrinal features of the Epistle. Evidently that was not his intention; but with a skilful hand he has traced the general outlines of the Epistle; and he has done this with such originality that the concurrence of scholarly theologians will be enlisted in its behalf; while, at the same time, he has written with such clearness of expression that the ordinary reader will easily grasp the chief of the arguments of St. Paul.

Mr. Goard initiates his discussion by an earnest dissertation upon a question with which all practical theology must commence, namely: *Man, in his fallen condition.* It is customary in these days for a certain class of preachers and writers to discourse largely upon what they call "*the dignity of man.*" Mr. Goard knows the Bible too well, and is too intimately acquainted with human nature to be betrayed into the adoption of this custom.

Man, certainly, is still invested with dignity, but only in a limited degree. The "image of God" is not destroyed; but, alas! it is seriously defaced. We are all poor judges of our moral deformities; and we are prone to attribute our moral excellencies to indwelling qualities, when, in fact, in many cases, they are due to external influences.

The indirect influence of Christianity has produced a civilisation which is often mistaken for inherent goodness. Self interest and the fear of public disapprobation frequently exercise a powerfully restraining influence upon the conduct of both men and women.

But man—that is, the world at large—is a *ruin*; and, in his ruin, he lies helpless and hopeless, apart from Divine intervention. The closing verses of the first chapter of the Epistle are no wild exaggeration. Both the Jew, in his religious formalism, and the Pagan, in his benighted ignorance and corruption, as they then were, excite at once our pity and our prayer; and Mr. Goard has done well in laying bare the inward sore of moral depravity from which all mankind, more or less, are suffering.

Mr. Goard follows closely in the steps of the Apostle as he propounds the *Divine Remedy* alike for human defilement and human guilt. This remedy is not found in human "works," but in mercy Divine.

Beginning with the gracious Call of Abraham

and the Redemption which was included in the promises made to him—these are glowingly unfolded by Mr. Goard, as well as the racial Covenant that Abraham should be " the father of a multitude of nations." Then comes the Atonement by the Lord Jesus, " who was delivered for our offences, and raised again for our justification." The Divine compassion, the simplicity of faith in Christ, the free and full forgiveness, and the joy of spiritual victory—these are all set forth in terms of grateful praise to the God of Redeeming Love and Full Salvation.

Up to this point, from chapter one to chapter eight of the Epistle, Mr. Goard will carry with him all his evangelical readers. For many, many years the next three chapters have been taken to mean the personal election of certain favoured people to eternal salvation—to the exclusion of all the others.

This doctrine and its correlative doctrines have caused inexpressible perplexity to many of God's people, especially to young converts. Mr. Goard's interpretation throws a wonderful light upon these chapters ; and I venture to commend his exposition to the prayerful consideration of every reader.

Briefly summarised, these three chapters—ix, x and xi—are shown by Mr. Goard to express the national election of the Ten Tribes of Israel to be His Kingdom on earth, until the Second Advent of our Lord. Then Judah will accept Him as their Messiah ; and all the Twelve Tribes will become

a United People under His mighty, universal and gracious reign.

Then, too, the Kosmos, or the world at large, will share in the millennial glory, and "the kingdoms of this world will become the Kingdom of our God and of His Christ."

What a future! What a conception! What a revelation it will be!

"Surely, I come quickly!"
"Amen. Even so, come Lord Jesus!"

St. John's Manse,
Tunbridge Wells.

INTRODUCTION

THE Epistle to the Romans furnishes *a primary lesson* in the doctrines of the Christian faith.

The Epistle to the Hebrews furnished *the most advanced presentation* of truth in the great treasure-house of the doctrinal Epistles.

Romans reveals the inner workings of human experience beginning with the lowest plane of human life.

Hebrews reveals the transcendent glory of Jesus Christ, the Son of God as God the Son.

The Epistle to the Romans presents no question as to authorship. It is announced by the name "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God" (which He had promised afore by his prophets in the Holy Scriptures).

THE SUBJECT OF THE EPISTLE

Romans i, 3-7: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;

By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Among whom are ye also the called of Jesus Christ :

To all that be in Rome, beloved of God, called to be saints:" ἁγιοις—*hagiois*, holy ones. "Grace to you and peace from God our Father, and the Lord Jesus Christ."

THE APOSTOLIC GREETING TO THE SAINTS

Romans i, 8: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers ;

Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

That is, that I may be comforted together with you by the mutual faith both of you and me.

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles.

I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek."

THE RIGHTEOUSNESS OF GOD BY FAITH

" For therein is the righteousness of God revealed from faith to faith ; as it is written, 'The just shall live by faith.' "

Thus, " All that be in Rome, beloved of God, called to be saints " are addressed ; separate and distinct from those who are described immediately after. The group addressed are called *hagiois*—" holy ones," of whom the Apostle says : " Your faith is spoken of throughout the whole world."

No specific description is here given as to who these are ; but, as we shall meet them later on in our study, it is not necessary to discuss the matter at this stage. Enough to say, they were Israelites—some, it would appear, from Britain. They represent one great ethnological branch—Israel—of the peoples who are dealt with in this masterpiece of the Apostle Paul. In the life of these people *" the righteousness of God is revealed from faith to faith."*

THE EPISTLE TO THE ROMANS

CHAPTER I

MAN—Ανθρωπος

THE Apostle now introduces the second step of his Epistle. It is important that we should note this. The heading of this would be:

THE WRATH OF GOD REVEALED

It is striking how the *revelation of the wrath of God* upon all ungodliness and unrighteousness of MAN follows immediately upon *the revelation of the righteousness of God* in the men of faith dealt with before.

Romans i, 18-25: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Because that which may be known of God is manifest in them; for God hath shewed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being

understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools,

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

The mental, moral and spiritual *devolution* here described is a tremendous process, which again and again has marked its progress in the life of individuals and nations. To what ultimate depths this process has led members, groups, families of mankind we do not know.

The "Amen" at the end of this quotation is startling and significant; it is a finished process, and from it nature provides no way of return.

The state of Society under this finished process is horrible in the extreme, and is set forth vividly in the following quotation:

Romans i, 26-32 : " For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature :

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding covenant breakers, without natural affection, implacable, unmerciful ;

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

The Apostle now addresses those who—although a part of such a social structure—judge those who commit such things, and yet, by practice and " consent," support the state of Society in which

such things exist ; both Jews and Gentiles—that is to say, as we shall later see—both circumcised Jews and uncircumcised Israelites.

Romans ii, 1-16 : " Therefore, thou art inexcusable, O man, whosoever thou art that judgest ; for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things.

But we are sure that the judgment of God is according to truth against them which commit such things.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

Or despisest thou the riches of his goodness and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ?

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ;

Who will render to every man according to his deeds ;

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life ;

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Tribulation and anguish, upon every soul of

man that doeth evil, of the Jew first, and also of the Gentile ;

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile ;

For there is no respect of persons with God.

For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ;

(For not the hearers of the law are just before God, but the doers of the law shall be justified.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves ;

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another ;)

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

CHAPTER II

The Jew—Ιουδαῖος

We now come to another step in the Epistle. The subject matter of this chapter is: The Jew.

The Jew was possessed of the Law; esteemed the things that were excellent; and passed judgment upon pagan and licentious Rome. But the Jew himself, trusting in the Law—which he held in theory but broke in practice—refused "the righteousness of faith." Thus, he is compared with the uncircumcised Israelite, who for this purpose is introduced in verses 14 and 24, ἐθνη *ethne*. That this word, which may be translated "nations," refers to Israel, and neither to Jew nor pagan, is clearly shown later on in chapters ix and x.

The Jew is now arraigned by the Apostle Paul in the following startling terms, which are made to stand out as clear and distinct as a group of statuary.

> Romans ii, 17-24: "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,
>
> And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Thou therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

For the name of God is blasphemed among the Gentiles through you, as it is written."

Circumcision

The judgment of the Apostle is now given as to the benefit or otherwise of circumcision, showing that the Jew who holds the law in unrighteousness loses all benefit from that "seal of the faith they had" anciently given to the fathers.

Romans ii, 25-29: "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh;

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

That the Jew has advantage is declared as follows:

Romans iii, 1-2: "What advantage then hath the Jew? or what profit is there of circumcision?

Much every way; chiefly, because that unto them were committed the oracles of God."

Verses 3 to 8, which we insert later, seem to set forth the fact that the possession of the Oracles of God is no safeguard from condemnation at the hands of God if the law contained in the Oracles be not obeyed; that notwithstanding the giving of the law and the sign of circumcision, and of the Mosaic ordinances, God is still righteous in reducing the Jew, who is disobedient, to the same plane as the Israelite who has not the law.

Romans iii, 3-8: "For what if some did not believe? shall their unbelief make the faith of God without effect?

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest

be justified in thy sayings, and mightest overcome when thou art judged.

But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

God forbid; for then how shall God judge the world?

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."

Pagan and Jew

We now come to another step in the Epistle which draws together in one common lot both Pagan and Jew, all of whom are concluded in unbelief.

The Apostle has dealt with man, generally; of which pagan Rome is the outstanding representative for the heathen world. He has also dealt specifically with the Jew, and has instituted a comparison between Jew and "Greek"—one of the synonyms of Ten Tribed Israel. Thus, three parallel ethnological lines have been laid before us: Man; Jew; Israelite or Greek. The Apostle asks the question concerning the Jew who makes his boast in God:

Romans iii, 9, 10: "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin;

As it is written, There is none righteous, no, not one."

Romans iii, 12-18: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips;

Whose mouth is full of cursing and bitterness;

Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known:

There is no fear of God before their eyes."

One is reminded of the opening sentences in the prophecies of Isaiah concerning Judah and Jerusalem: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

One can understand the significance of the statement of the Apostle when he said: "As much as in me is, I am ready to preach the Gospel to you that are at Rome also."

One can understand the transcendent faith of

the Apostle when he wrote: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek."

To enter such a field, and there to make such a terrific arraignment of Imperial Rome, idolatrous, pagan, corrupt; and of the Jew, self-righteous, fanatical, and equally corrupt in other directions, required a courage that could have its source only in God.

* * * *

We now come to another step of this wonderful Epistle in which the Apostle steps aside from the ethnological to the doctrinal.

CHAPTER III

The Divine Remedy

Having with unfaltering hand laid bare the diseased condition of pagan man, Jew, and Israelite, the Apostle first lays aside the Jewish attempt to work out salvation by the deeds of the law; and then introduces the Divine remedy, namely, faith in God "Who raised up Jesus our Lord from the dead."

> Romans iii, 19-21: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.
>
> Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.
>
> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;"

It should be noted that the Apostle makes clear that we do not substitute faith for the law; but that *we establish the law by adding the dynamic of faith.*

* * * *

"From Faith to Faith"

And now the question arises: What is the faith that provides the remedy? And, how does the remedy work out in experience?

It is with somewhat of a shock to the ordinary reader of the New Testament that he finds the Apostle Paul introducing *the specific faith of Abraham* "our father as pertaining to the flesh" *as the faith which justifies.*

Yet such is the case. The Apostle declares that "the righteousness of God is revealed *from faith to faith.*"

> Romans iv, 1-3: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
>
> For if Abraham were justified by works, he hath whereof to glory; but not before God.
>
> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

This is the first step in Christian faith: "*Abraham believed God.*"

The world was full of men who believed *in* God, but they did not "believe God" in the things which He had spoken, and who were not therefore justified. The Jews even believed *on* God; believed, yet rebelled against Him; and as we have seen, these were not justified. To them the Law was all; and the Covenants and Prophecies a dead letter.

The faith which justified Abraham was that

faith which "believed God" in that which He had promised.

"Abraham believed God, and it was counted to him for righteousness." *This is step one in the Gospel of faith.*

Romans iv, 4-8: "Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin."

This is the first step in the right direction. One believes God; and although, as yet and in experience "ungodly," i.e. not having attained to essential righteousness, to him the Lord will not impute sin. He "justifieth the ungodly."

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also."

It is manifest in the next paragraph, that the question remains within "the seed." At the time of the Apostles, some of the seed of Abraham, Isaac and Jacob were circumcised; some were not circumcised. To be explicit, the Jewish branch of the seed were circumcised; the bulk of the Israel branch of the seed were uncircum-

cised. The converts to the Christian faith from the Pagan world were uncircumcised.

Romans iv, 9-12: "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith *was reckoned to Abraham for righteousness.*

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

Thus the Apostle Paul handles with irresistible logic and with authority the initial difficulty which presented itself in the infant Church. The Jew instantly and naturally seized upon the convert to the Christian faith, and insisted that he should be circumcised before being admitted fully to partake of the fellowship of the saints. This matter is handled more fully in the Epistle to the Galatians, also written by the Apostle Paul.

* * * *

Having cleared away the barrier of circumcision,

the Apostle goes on to examine what it is that God has said which anticipates the basis of the Christian faith which justifies.

Abraham the Heir of the World

It is very striking that the *basis of the Christian faith is the national covenant, made with Abraham,* regarded in its full and complete implications of the redemptive and atoning work of our blessed Lord.

It is the old story of the *Kingdom of God on the earth,* and that in Abraham and in his seed " shall all the families of the earth be blessed."

The door is widely open for the heathen to come into that Kingdom by declaration of faith in the Lord Jesus Christ ; but the covenant is still with Abraham and his seed for ever ; and this is "the anchor sure and steadfast" of the Christian faith.

> Romans iv, 16-22 : " Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all,
>
> (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.
>
> Who against hope believed in hope, that he might become the father of many nations,

according to that which was spoken, So shall thy seed be.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb :

He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ;

And being fully persuaded that, what he had promised, he was able also to perform.

And therefore it was imputed to him for righteousness."

* * * *

The Second Step in the Faith which Justifies "by" and "through"

Romans iv, 23-25 : " Now it was not written for his sake alone, that it was imputed to him ;

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ;

Who was delivered for our offences, and was raised again for our justification."

Righteousness shall be imputed *" if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."*

It must not be supposed, however, that this was a new faith destined to take the place of the old

faith. The faith of Abraham embraced the fact of the coming of our Lord; of His death and resurrection; and of the fact that He was indeed "delivered for our offences, and was raised again for our justification."

"Your father Abraham rejoiced to see my day, and he saw it and was glad," so our Lord declared.

Without question the sacrament of bread and wine ministered to Abraham our father, by Melchisedec, the Priest of the most High God, was a manifestation of specific and detailed faith in the Lord Jesus Christ, Who should work out the Redemption; "The Lamb of God which taketh away the sin of the world."

Abraham believed God *as to the national covenant.* "Abraham *believed on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and raised again for our justification.*"

> "Therefore being justified by faith we have peace with God THROUGH OUR LORD JESUS CHRIST."

Thus is the great doctrine of justification by faith laid down. From faith to faith. First, "*Abraham believed God*"; and the thing that he believed was *God's national or racial covenant which embraced Nations, Kings, Territories, Government, ever widening until it embraced the heirship of the world.* Secondly, "*faith in him who raised up Jesus our Lord from the dead*"—the resurrection.

"Who was delivered for our offences" (the

Atonement) "and was raised again for our justification."

* * * *

This initial matter having become an experience of the newly born Christian, there now commences a long line of experiences which shall never end until all have attained ultimate, triumphant Grace, or have rejected it for ever.

Romans v, 1-5: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

* * * *

"God Commendeth His Love toward Us"

What a wonderful thing is this; that it should be necessary for an argument to be advanced to commend to us this great manifestation of the Love of God in Christ. Yet so it is. This is an evangelical presentation of the fact, showing its value to us individually, and then showing its final effect upon the world.

To us, individually, God commendeth His love.

Romans v, 6-11 : " For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him.

For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life.

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

To the world, generally, God commendeth His love.

Romans v, 12-21 : " Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

(For until the law sin was in the world : but sin is not imputed when there is no law.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after

the similitude of Adam's transgression, who is the figure of him that was to come.

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

* * * *

The convert has now made the following progress. He has reached the point at which he

"believes God" in regard to the Gospel of the Kingdom. He believes that it is God's desire, God's plan, God's purpose to bring about the establishment of righteousness, not only in the individual life, but also in the Kingdom nation as covenanted with Abraham; and through the extension of that Kingdom to establish righteousness in all the earth. This he sees to be the set, immutable purpose of God; and he sees that history is sweeping forward to that great consummation.

He sees the manifestation of God in Christ; that "Jesus our Lord was delivered for our offences, and was raised again for our justification." By this faith he is justified, and at peace with God. To him who has not yet *attained* righteousness, *righteousness is imputed.*

Now comes the question:

> Romans vi, 1-14: "What shall we say then? Shall we continue in sin that grace may abound? . . .
>
> God forbid. How shall we, that are dead to sin, live any longer therein?
>
> Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death?
>
> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
>
> For if we have been planted together in the

likeness of his death, we shall be also in the likeness of his resurrection :

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him :

Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him.

For in that he died, he died unto sin once ; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you : for ye are not under the law, but under grace."

This is the triumph of Christian ethics. It puts the child of God upon his honour to do the right, even though grace might save him if he did the wrong; and the law might not condemn him to death.

But even though the law might not condemn

him to death, *habit would surely condemn him to slavery*—psychical and physical slavery to sin. The law might not destroy a man because he drank intoxicating liquors: but drinking excessively and constantly would make of him a drunkard, a bond slave of the appetite he had developed wilfully. The law might not condemn a man because he used opium; but the using would inevitably make him the slave of the drug. And so forth. So from this standpoint the question is repeated:

Romans vi, 15-23: "What then? Shall we sin because we are not under the law but under grace? God forbid.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

* * * *

"I SPEAK TO THEM THAT KNOW THE LAW"

The fact that we have become dead to the law by the body of Christ is now set forward. Israel was married to the law of commandments contained in ORDINANCES until the fulfilment of the law by the suffering and death of our Lord. But as a widow is freed from the law of her husband at his death, so are we freed from the ceremonial law by the death of our Lord.

Romans vii, 1-6: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is

free from that law ; so that she is no adulteress, though she be married to another man.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter."

This, at the time of the Apostle, was a most crucial question to the Jews. It is still a question, but not an acute one.

The law is not sin. But the law reveals sin to the consciousness ; and the fact that sin is the cause of death. As the physician looks for the cause of deadly diseases, and can make no headway in the matter of preventive medicine until the cause be found, so death remains a mystery to all who, not knowing the law, know not sin to be the deadly destroyer of life.

But the law reveals the fact that " The soul that sinneth it shall die."

Romans vii, 7-11 : " What shall we say then ? Is the law sin ? God forbid. Nay, I had not known sin, but by the law ; for I had not known

lust, except the law had said, Thou shalt not covet.

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

For I was alive without the law once; but when the commandment came, sin revived, and I died.

And the commandment, which was ordained to life, I found to be unto death.

For sin, taking occasion by the commandment, deceived me, and by it slew me."

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid.

BUT SIN

that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Thus the searchlight of the law is turned upon the sin of the life. What is the psychical phenomena here set forth? It may be illustrated as follows:

Going back to the first chapter of Genesis we read:

Genesis i, 26, 27, 28: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the

cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him ; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

We read in Genesis, chapter ii, verse 7 :

" And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul."

Thus the human genus was set upon its own exalted plane of life, created in the "image" of God. Whether for moments or years, and without in any way discussing the question of time, the man lived with no other law than the volitional laws of his life, as thus created in the image of God.

But there came the time of which we read : " AND THE LORD GOD COMMANDED THE MAN " (Genesis ii, 16).

From that moment *the will of God became the law to the man.* By the crowning of the man with the Divine Will as the law of his life, it became necessary *to obey the revealed will of God.*

Thus began the prayer "Thy will be done on earth as it is in heaven."

It is made manifest in this great psychological study that the man, so set upon the exalted plane of his created life, might descend to the level of the beasts, and lower, as we see in the opening chapters of this Epistle: or, led by the law to Christ, he may through Christ climb the heights of perfectly surrendered life, until the will of God becomes not only the law of the man, but also *the habit of his life.*

Thus this psychological process is set forth.

Romans vii, 14-25: "For we know that the law is spiritual: but I am carnal, sold under sin.

For that which I do I allow not; for what I would, that do I not; but what I hate, that do I.

If then I do that which I would not, I consent unto the law that it is good.

Now then it is no more I that do it, but sin that dwelleth in me.

For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.

For the good that I would I do not; but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Where shall deliverance be found from the natural and acquired appetites of the "flesh," elsewhere called "the natural man"? Thus the question is asked and answered:

"O wretched man that I am! who shall deliver me from the body of this death?

I THANK GOD THROUGH JESUS CHRIST OUR LORD."

Thus the triumph of that grace which sets us free from the "body of this death" is shown forth.

The summation is as follows:

"So then with the mind I myself serve the law of God; but with the flesh the law of sin."

And now for the great fight of self-conquest and the final victory! Very few passages of literature will compare, in its stirring call to the fight of self-conquest, with the words contained in the verses next quoted:

Romans viii, 1-17 : " There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh :

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death ; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

And now comes the triumph in final self-mastery through the operation of the Divine Spirit upon the soul:

The Manifestation of the Sons of God

Romans viii, 18-27: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature

waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

The processes of Divine Grace are now set forth, and the most glorious climax of the present section of the Epistle is reached:

Romans viii, 28-39 : " And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

What shall we then say to these things ? If God be for us, who can be against us ?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?

Who shall lay anything to the charge of God's elect ? It is God that justifieth.

Who is he that condemneth ? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Was there ever a greater demonstration of psychological analysis than this? Beginning with the unpromising and repulsive material described in the first three chapters of this Epistle, the first of which describes the Pagan world, the second the Jewish world, and the third unites both in a common unbelief, he takes these subjects in hand and from faith to faith leads them on and up to the ultimate triumphant manifestation of them, regenerated, the sons of God! We stand enraptured at the sublime glory of these closing words of this, the first part of the Epistle to the Romans.

Surely no literature ever written holds a greater thrill for the reader, who understands, than this. In all the universe there is no greater triumph than that which takes sinners of the type set forth in the beginning of this Epistle and leads them to the triumph of these great and majestic sentences.

Well might the Apostle say of the Gospel which works this transformation:

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

CHAPTER IV

ISRAEL—Ισραηλ

WE now come to what is essentially Part II of the Epistle to the Romans. In Part I of the Epistle, the Apostle Paul has greeted " all that be in Rome, beloved of God, called . . . saints." He refers to these later in the Epistle by the title " Brethren," and in explanation of it, says : " For I speak to them that know the law." Later on we shall find the introduction of those who are thus addressed, and shall find that they are, in part, kinsmen of the Apostle and fellows of the Apostle ; the implication being that it is the fellowship of race as well as of faith. The great probability is that some of them were from the Apostle's native city, Tarsus in Silicia ; some from Greece ; and that some of them were from Britain ; all centres of Israel-people and of Israel-faith and learning.

This will appear later in our study of the Epistle.

The Apostle has introduced us to the Pagan world, as represented in Rome, in the fearful description contained in the first and second chapters of Romans.

Then is introduced the Jew ; and we have a

most clearly defined and life-like presentation of his character.

Pagan and Jew are brought together, and we are shown that all are included under unbelief.

There is then sketched with wonderful clearness the remedy provided by God for the sin-stricken, following not the external line of the sacrificial work of Christ, which is so clearly set forth in the Epistle to the Hebrews, but rather the line of the inner personal experience of the seeker after Christ, who approaches Him by the highway of the faith which justifies.

The pathway of ascent from the position of the slave of sin to the position of God's free man—free from sin and death by way of self-conquest in the strength of the Lord, to the final achievement of essential righteousness and Divine Sonship—is most clearly set before us, and the ultimate victory, wherein the will of God becomes the law and habit of life for the overcomers.

Thus it is shown that, when once a man has set his face to seek the Lord Jesus, and has come to Him in faith and by faith, three successive things are his by Divine grace :

1. *Righteousness is imputed unto him,* legally ; when, as a matter of fact, he has not attained to righteousness actually. This is a free gift of God.

2. *Strength is given to him to achieve righteousness,* and with that strength he is encouraged to strive upward to do the will of God as the law of his life. This is the sanctifying grace of God applied in unison with our own striving after holiness. It

furnishes a field of battle and of endeavour for man in which he may distinguish himself in the sight of men, angels, and of God.

3. *Righteousness, essential and ultimate,* is assured to him who, in the strength of God, overcomes and arrives.

After an analysis of the upward struggle, and the final deliverance, the triumph of our unbreakable union with the love of Christ is sung in most exalted strains.

The Epistle to the Hebrews gives to us the wonderful spectacle of the *descent of our Lord to incarnation and death.*

The Epistle to the Romans shows to us *the salvation of man from beast-like planes of life, and lower than beastly habits, to the achievement of holiness,* and to the position in reality and in fact of becoming the sons of God.

Although couched in the terms of philosophical discussion, the facts presented are most dramatic and thrilling when they stand clearly revealed before our eyes.

Now, having made clear this great drama of human endeavour, and reached the triumphant conclusion of the first part of this Epistle, the Apostle introduces to us an already mentioned ethnological branch of the people distinct from the Pagan man, and the Jew.

The people he now introduces to us is ISRAEL.

Let us remember, and, if necessary, turn back to the introduction of the Pagan man and of the Jew.

Having refreshed our memory regarding the introduction of each of these, let us now turn to

THE INTRODUCTION OF ISRAEL:

Romans ix, 1-5: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

That I have great heaviness and continual sorrow in my heart.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

WHO ARE ISRAELITES;

TO WHOM PERTAINETH
the adoption
and the glory,
and the covenants,
and the giving of the law
and the service of God,
and the promises;
Whose are the fathers,
and of whom as concerning the flesh Christ came
who us over all, God blessed for ever.
Amen.

Thus most impressively the Apostle introduces the Israelites. For them through the succeeding chapters he uses three synonyms: "Israel"; "nations"—translated "Gentiles"; and "Greek." The first is a name; the second is a description;

the third is the name of the part which may be looked upon as representing Israel in culture and scholarship.

Following the introduction of the Israelites the Apostle presents to us ISRAEL'S BILL OF RIGHTS as possessed by them at the time of the writing of the Epistle to the Romans, namely, approximately A.D. 60.

The above is the list of these rights, and as we read them carefully we are struck with the fact that these are the rights which constitute THE BIRTHRIGHT in Israel. Our mind goes back to the statement contained in 1 Chron. v, 2 : " For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's.' Therefore the birthright was still, in the Apostle Paul's day, with Israel ; and not with the Jews.

To the Jews were committed the Oracles of God ; for from the beginning the *defence of the faith* lay chiefly with Judah. It should be remembered that " when Israel went out of Egypt, the House of Jacob from a people of strange language ; JUDAH WAS HIS SANCTUARY, and ISRAEL HIS DOMINION." The custody of the Oracles of God was the chief privilege of Judah, and remained their right, until our Lord said to them " The kingdom is taken from you and given to a nation bringing forth the fruits thereof."

To Israel came as an inheritance from Joseph and Ephraim, the birthright of Israel, the bill of which is given above.

Therefore we see that Israel, although uncircum-

cised and " gentilised," held the birthright separate from Judah in A.D. 60.

Now the Christian Church had been organised a generation before the Epistle to the Romans was written ; that is to say, some thirty years before.

The Christian Church had been granted all its rights and privileges at the time of Pentecost ; and thereafter there was nothing added to it. *Thirty years had gone by,* and *the leading Apostle of the Christian Church declared that at that time the rights of Israel were still vested in uncircumcised Israel,* whom he terms the " nation."

Therefore the Church did not inherit the Israel rights and privileges, or in any way superseded that nation.

" Not as though the word of God had taken none effect."

" For they are not all Israel that are of Israel."

Thus the Apostle introduces *the doctrine of selection and exclusion.*

Of the sons of Abraham, Isaac only was the seed ; the other sons were *not included in the covenant.*

Of the sons of Isaac, Jacob was the seed, *Esau being excluded.*

Romans ix, 6-13 : " Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel ;

Neither, because they are the seed of Abraham, are they all children ; but, In Isaac shall thy seed be called.

That is, They which are the children of the

flesh, these are not the children of God; but the children of the promise are counted for the seed.

For this is the word of promise, At this time will I come, and Sarah shall have a son.

And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

It was said unto her, The elder shall serve the younger.

As it is written, Jacob have I loved, but Esau have I hated.

What shall we say then? Is there unrighteousness with God? God forbid."

Let us move carefully here. Keep the mind fixed upon the question at issue. It is *the selection of one particular line of descent* to be—as is shown so clearly in Exodus xix and xx—GOD'S KINGDOM-NATION.

From this, all the sons of Abraham, except Isaac, were excluded.

From this, Esau also was excluded.

Other nations—and we must understand by nations, national ORGANISATIONS, not the people who form them—might be "fitted for destruction," for they must all give place to God's Israel organisation; but on Israel God had mercy; and for Israel He provided redemption, and

granted continuance as His elected Kingdom of priests for ever.

Manifestly we are not reading here of the election or rejection of individuals from the standpoint of salvation and of Eternal life.

We are reading of a race selected to be "a vessel unto honour" in the Lord's service, AND THE OBJECT OF THAT SERVICE WAS AND IS THAT "IN THEE AND IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED."

Pharaoh was raised up, not as an individual, but as the KING OF EGYPT in order that in him, officially, THE KING OF ISRAEL might manifest His power, as an object lesson to the nations of the world. Ferrar Fenton has it "That He might shew *His government.*"

Had the Lord the right, and was the Lord justified in exercising that right to select a race for the carrying out of His purposes; making of that race a "vessel unto honour?"

Romans ix, 14-21: "What shall we say then? Is there unrighteousness with God? God forbid.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up,

that I might shew my power in thee, and that my name might be declared throughout all the earth.

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

Note that each vessel is made by God. Each vessel is made to render service. Some vessels are for the scullery for cleaning purposes, some for the music room, library, drawing room: all serve, some in honour as vessels of mercy.

Now the Apostle brings the argument down to the specific facts as to these very chosen Israelites, and the position of them in relation to the covenant and the Gospel *at the time in which he wrote this Epistle*, about A.D. 60. He terms them:

Not of THE JEWS only, but also of THE GENTILES, εθνων, *ethnōn*, nations.

Romans ix, 22-24: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction;

And that he might make known the riches of

his glory on the vessels of mercy, which he had afore prepared unto glory,

Even us, whom he hath called, not of the Jews only, but also of the Gentiles ? "

Let us keep in mind that *we are reading of that seed which was elected* to carry forward the Covenant established with Abraham and his seed for ever. That covenant—as we have seen in the former section—concerns Kings, Peoples, Territories, " the Gate of his enemies," and so forth.

In the past there had been a whole series of exclusions.

Ham and Japheth were excluded of the seed of Noah.

Every family of Shem—but the one line of descent to Abraham—were excluded.

Of the sons of Abraham, every son but Isaac was excluded. Esau was excluded of the two sons of Isaac.

But from the time of Israel the descent had run like a river, full, and " bank high " to the time of Christ.

There was to be another exclusion at the commencement of the Christian dispensation. All the seed of Isaac who remained out of Christ were to be excluded from the Kingdom. The question is not here of salvation and eternal life, but of the " vessels of honour " who should carry on the administration of the Kingdom. That kingdom must have as its basis a CHRISTIAN nation, and company of nations.

Discussing the same thing in Galatians the Apostle Paul says :

> " Now to Abraham and his seed were the promises made. He saith not And to seeds, as of many ; but as of one, And to thy seed, which is Christ." (Galatians iii, 16.)

This statement is shortened by the Apostle. The facts as written in full in the Scriptures are :

As to the Old Testament dispensation the Lord said in His Covenant to Abraham, "As for Ishmael, I have heard thee. Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget and I will make him a great nation."

"But my covenant will I establish with Isaac." "For in Isaac shall thy seed be called." And as in Isaac the seed was called in the former dispensations, so now the seed shall be called in Christ. " He saith not, And to seeds, as of many, but as of one. And to thy seed, which is Christ." (Galatians iii, 16.)

This would be something like the full Scriptural statement, the knowledge of which the Apostle assumes.

This exclusion in the Christian dispensation should leave a " seed " taken from two branches of the Israel stock, descended from Isaac. (1) " Not of the Jews only, but also of the (2) ἐθνων, *ethnōn*, nations." Of this seed should be formed that Christian nation which should be the Israel of the Christian dispensation.

There is no manner of doubt as to who were and are the Jews. But who are the nations who are here referred to as Gentiles? For out of these two branches of the people must the "vessel of honour," the Israel kingdom-nation, be formed.

THE "GENTILES" ARE NOT THE HEATHEN! We are saved the trouble of wondering over the matter by the fact that the *Apostle Paul goes to great pains to make it absolutely clear that he is talking of the Israel which separated from Judah and dwelt as a separate kingdom in the land of Israel,* and which was still separate and distinct from Judah in his day. A.D. 60.

In order to make this trebly sure for the student of his writings then and now, he calls three witnesses as to the identity of Israel. These three witnesses are:

The prophet Osee:
The prophet Esaias:
The prophet Elias.

Each of these witnesses gives his testimony in such a clear-cut manner that there can be no doubt and no gainsaying them.

Inasmuch as the Apostle puts Judah over against Israel in his day, there can logically arise no question as to an earlier fusion of Judah and Israel, either at the time of the return of the Jews from Babylon, or after. Those who have been busy asserting such a fusion should have given more careful heed to the Apostle Paul's clear statement, and his clearer proof, and thus have avoided falling into such manifest error.

Inasmuch as the Apostle puts forward the Israel nations as well known and outstanding, separate alike from Judah and from the Pagan world in his day, there cannot have been that absorption of Israel among the heathen nations which some other schools have contended for. In the Apostle's day there were: "*Not the Jews only, but ALSO the Gentiles.*" These latter were *Israel of the ten tribes*, distinct from the Jews and also from the Kosmo-mankind in general, or non-Hebrew world.

Let us now look at the proof adduced by the Apostle: First, he calls Osee; or as it is spelt in the Old Testament, Hosea:

> "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
>
> And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

How shall we be assured that Osee, or Hosea, was talking of ten-tribed Israel and not of Judah? Let us turn to Hosea and read the original passage, referred to by St. Paul in the quotation given above:

> Hosea i, 6, 7, 9-11: "And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God.

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

Can anything be clearer than this separation of ten-tribed Israel from Judah? It is this ten-tribed house of Israel, of whom St. Paul speaks as Gentiles.

This should be conclusive. But the Apostle knows well how hard it is to establish the simple facts of truth in the mind which has been pre-occupied with error; therefore he calls his second witness:

Romans ix, 27, 29: "Esaias also crieth concerning Israel, Though the number of the

children of Israel be as the sand of the sea, a remnant shall be saved :

" And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

Let us now turn to the passage in Isaiah :

Isaiah x, 5-23 : " O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Howbeit he meaneth not so, neither doth his heart think so ; but it is in his heart to destroy and cut off nations not a few.

For he saith, Are not my princes altogether kings ?

Is not Calno as Carchemish ? Is not Hamath as Arpad ? Is not Samaria as Damascus ?

As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria ;

Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols ?

Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

And the rest of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the

house of Jacob, shall no more again stay upon him that smote them : but shall stay upon the Lord, the Holy One of Israel, in truth.

The remnant shall return, even the remnant of Jacob, unto the mighty God.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption decreed shall overflow with righteousness.

For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land."

What people was it against which *God sent the Assyrian* as herein recorded? It was against ten-tribed Israel.

When the Assyrian carried the war to Jerusalem against Judah and the house of David, *the angel of God destroyed his army in a night.*

Thus there is no manner of doubt as to what branch of the Israel family Isaiah speaks in his testimony called for by the Apostle Paul.

Still following this general theme of Israel, the Apostle Paul calls in the testimony of the prophet Elijah, who was a prophet of the ten tribes exclusively :

Romans xi, 1-5 : " I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he foreknew. Wot ye not what the scripture saith

of Elias? how he maketh intercession to God against Israel, saying,

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Even so then at this present time also there is a remnant according to the election of grace."

Now we must make a long quotation. This matter is too important if we would make assurance doubly sure in our reading of this portion of the Epistle to the Romans, the meaning of which the Apostle settles so surely by these very passages:

1 Kings xviii, 1, 2: "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria."

1 Kings xviii, 17-24: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

Now therefore send, and gather to me all

Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.

Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under:

And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

1 Kings xviii, 36-41: "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Hear me, O Lord, hear me, that this people

may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces : and they said, The Lord, he is the God ; the Lord, he is the God.

And Elijah said unto them, Take the prophets of Baal ; let not one of them escape. And they took them : and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink ; for there is a sound of abundance of rain."

1 Kings xix, 1-4: "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree ; and he requested for himself that he might die ; and said, It is enough ; now, O Lord, take away my life ; for I am not better than my fathers."

1 Kings xix, 8-18: "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake.

And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine

altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

These historic things happened in and to ten-tribed Israel; not to Judah, nor to the heathen nations. Israel was then, as we see, *a nation separate from Judah, under her own king, and under separate government.*

Does not all this settle absolutely beyond dispute that the ἐθνη, ethne of Romans ix-xi, *named* Israel, *described* as Gentiles—or rather as in the original "nations"—is none other than Israel of the ten tribes; even then become a company of nations.

The three great matters which are here set forth from the prophets are as follows:

Hosea . . . The divorce of ten-tribed Israel as prophesied by Hosea, and as history later records it ; but with promise of Redemption, and final restoration.

Isaiah . . . The prophecy of the conquest of ten-tribed Israel by Assyria, as prophesied by Isaiah, and as history later records it.

Elijah . . . The great muster of the ten-tribed nation at mount Carmel summoned by king Ahab, and the testing between the prophets of Baal and Elijah.

All these are great facts in Israel history, not in the history of Judah, and not in the history of any other nation.

Thus the identity of the " Gentiles " of the Apostle Paul in these Israel chapters is settled ; they are ten-tribed Israel.

" What shall we say then ?"

How often the Apostle asks and answers that question. What is it that he now says ?

" That *the Gentiles*, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

But *Israel*, which followed after the law of righteousness, hath not attained to the law of righteousness.

But it may be said : Are not the Gentiles here contrasted with Israel ? How then can the Gentiles be Israel ? Let us not be confused by the term " Gentiles." The original word before us is " *εθνη—ethne*," " nation," and as we have shown, are ten-tribed Israel as used by the Apostle Paul

in this Israel section of the Epistle to the Romans. *They were "Israel" while they remained in their own land.* But then and there they sinned and fell. They were deprived of the name "Israel" when they were deported to Assyria. They then were named "The house of Isaac," Amos vii. They became *nations*. They ceased to bear the Israel name, and they ceased to be circumcised.

They then became "Gentiles" and continued so unto the Apostle's day. So "the Gentiles" of A.D. 60 are compared with "Israel" of 975 B.C. Israel being the progenitors of the Gentiles of Paul's day. To state it briefly: The ten tribes were Israel *then*, 975 B.C. They had "now" become Gentiles in A.D. 60. They were now attaining righteousness by faith as was manifested in the election of grace.

When, in olden days, as Israel, they sought righteousness by the deeds of the law, they failed to attain, and were cast out of their own land because of their sin. Then they were Israel, and failed to attain.

Now they were "Gentiles" and by faith were attaining to righteousness individually and should yet attain NATIONALLY by faith what NATIONALLY they had lost by failure in "works."

> "Wherefore? *Because they sought it not by faith,* but as it were by the works of the law. For they stumbled at that stumbling-stone;
>
> As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and *whosoever believeth on him shall not be ashamed.*"

There is the position, then, at the end of the ninth chapter of Romans, in A.D. 60, or when the Epistle was written.

Israel dwelt separately from the Jew

The Gentiles are identified with ten-tribed Israel. But it may be said they might possibly be amalgamated with the Jews and yet still remain "Israel." So we look again and find that *their knowledge, and that of the Jews, was not knowledge in common*; evidence conclusive that they were not dwelling together as one people.

For instance, *the Jews knew the law. Israel* had a zeal of God but *not according to knowledge.* Most certainly then they were not educated in the same schools; did not attend the same temple and synagogue services; did not share the same family life, for the life of the Jews was settled from morning to night in accordance with the law.

The Jews knew Jesus from the cradle in the manger to the Cross on Calvary, and the tomb which they caused to be watched and sealed. All Jewry rocked with the agitation regarding Jesus Christ.

But of Israel the Apostle Paul says, "How shall they believe on him *of whom they have not heard?*"

Jerusalem was the home of the Christian faith. *It was the birthplace* of the Christian Church. Its temple, the synagogues and the streets were stirred with the preaching of Jesus and His apostles. The day of Pentecost and the sad day of the martyrdom

of Stephen, preceded by the trial before the national assembly of the Jews, had caused all Jewry to hear and to know.

But ten-tribed Israel was not there. Regarding Israel the Apostle says, "*How shall they hear without a preacher. And how shall they preach except they be sent.*" *Israel was distant. It was a foreign mission field.*

Therefore, as to division of *race* ; as to separation in the matter of *knowledge* ; and as to *dwelling-place—Israel was separate from the Jews in the days of the Apostle Paul.* How important a study is this in the ethnology of the seed of Abraham, Isaac and Jacob at the beginning of the Christian era.

The Epistle to the Romans was probably written within ten years of the destruction of the nation of the Jews ; therefore there remained no time for a subsequent merging of the Jew and Israel. After the destruction of Jerusalem in A.D. 70 the nation of the Jews was scattered and there could be no future national merging. Therefore let the suggestion that Israel was merged with the Jews be laid aside as contrary to the Word of God stated in plain historic setting.

Equally is the theory that Israel was merged among the heathen nations contrary to this clear-cut testimony of the Apostle Paul.

Therefore let that also be laid aside as contrary to the *direct testimony* of this inspired and scholarly traveller, St. Paul, who was the Apostle of these very nations Israel, and magnified his office.

The vessels of honour should be formed " NOT OF THE JEWS ONLY, BUT ALSO OF THE GENTILES," or Israelites.

But not all the sons of Isaac, nor of ten-tribed Israel, should be included in the vessel of honour, God's Kingdom-nation. " For they are not all Israel, which are of Israel :

" Neither because they are the seed of Abraham, are they all children : but, In Isaac shall thy seed be called."

The Apostle Paul, in writing of the same matter to the Galatians, gives the converse of this statement as follows : " He saith not, And to seeds as of many ; but as of one, And to thy seed, which is Christ."

The former statement regarding Isaac refers to the Mosaic dispensation, primarily, but it still carries on into the Christian dispensation. Every one of the seed in Christ is also of the seed of Abraham either by birth or by adoption ; as the Apostle shows clearly in the same chapter of Galatians, iii, 26 and 29 : " For ye are all the children of God by faith in Christ Jesus."

" And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Seeing that the Apostle puts the identification of Israel after saying that they are not all Israel which are of Israel, proceeding after making that statement to build up the identity of race for the " Gentiles," we are caused to see clearly that he has in mind the KINGDOM NATION which should be the vessel of honour.

This vessel of honour is contrasted with "the vessels of wrath fitted for destruction." That is to say in plain language, the nations are fitted for destruction whose organisations should be but temporary, and which organisations should be destroyed ultimately, and the people embraced in them should be added to "the Kingdom of our God and of His Christ."

These nations which shall be destroyed as nations, but whose people shall become "the Kingdom of our God, and of His Christ," are such as the Edom nation, the kingdom of Esau; and the "great nation" of the Arabs, the Kingdom of Ishmael; as far as the Patriarchal age is concerned; and the Babylonian succession of Empires; and all other non-Israel nations, in more modern times.

It is plain then that in this ninth chapter we are walking on the earth plane, among kings and nations, lands and governments.

Now, in the A.D. years, the seed of Isaac are to be tested again. NONE BUT CHRISTIAN PEOPLE AND NATIONS CAN HAVE PLACE IN THE VESSEL OF HONOUR. Doubtless in the world to day there are countless people of Israel stock who are organised upon the basis of other faiths. There are, in all likelihood, many Buddhists, Parsees, Mohammedans, etc., who are Israelites by descent. We may say it is certain that there are so. It is also exceedingly clear that THESE DO NOT SHARE IN THE RULE OF THE KINGDOM.

It is true that many, perhaps most of these, are

under the throne of Britain to-day. But they do not share in the "ruling with God."

It is also true that many nations of other races and other faiths are in the Empire. But they also do not share in the "ruling with God," they are ruled by the kingdom nation.

In India, Egypt, and elsewhere, such peoples are eagerly demanding equal share in the rule of the Kingdom. They are agitating for it. But they are debarred by the very law the Apostle is making clear here. In the ruling nation the "seed" which inherits the covenant and with it the rule must be also Christian. All others find themselves in the same relationship to the covenant holders as do the sons of Ishmael and of Esau. Even the Jew is in precisely the same position, and he can never be in any other as to rulership, until he nationally accepts Christ. Then he will become again a leading tribe in Israel, openly sharing the rule.

How wonderfully clear is this presentation of the Apostle as to the nation Israel.

CHAPTER V

St. Paul's Prayer for Israel

We have seen that Chapter nine deals with Israel from the standpoint of the election of race for the purposes of the kingdom, comparing and contrasting it with the Esau and the Ishmael nations. The Apostle shows that for the purposes of the further carrying forward of the Covenant activities Israel must be Christian. All others of the Isaac descent will be set aside as was Ishmael and Esau. These of Israel so set aside from the covenant are called "The Remnant."

Those included in "the seed which is Christ" are called "The Seed."

We now rise to a higher plane in the tenth chapter of Romans.

The Apostle says OF Israel, in other words, what Jesus said to Nicodemus. Nicodemus was an Israelite; indeed, he was a ruler of the Jews; and he was a master of Israel. He also "came to Jesus." There seemed to be in him every qualification for his position in Israel. For it must be remembered that the resurrection had not as yet taken place, and the test of faith in the resurrection had not as yet been applied. But notwithstanding his qualifications for citizenship in, and

mastership of, Israel, Jesus said to him " Ye must be born again."

So concerning Israel the Kingdom-nation, the Apostle goes on to say: " Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Having laid down the doctrine of the gospel of the Kingdom, the Apostle now proceeds to lay down very simply and clearly the doctrine of Grace. Thus he speaks:

> Romans x, 2-5: " For I bear them record that they have a zeal of God, but not according to knowledge.
>
> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
>
> For Christ *is* the end of the law for righteousness to every one that believeth.
>
> For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

We have already seen that, striving after righteousness by the deeds of the law, Israel has failed to attain righteousness, either imputed or actual.

> Romans ix, 31-33: " But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
>
> Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed."

But now he prays that Israel may be introduced to and into the righteousness of faith. To this end he sets forth in simple and majestic language what that faith really is.

The Righteousness of Faith

Romans x, 6-12: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

F

The imperative need of Missionising the Israel nations.

Romans x, 14-15 : " How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! "

" BUT THEY HAVE NOT ALL OBEYED THE GOSPEL "

" For Esaias saith, Lord, who hath believed our report? "

What is this report that Israel had not believed, in the time of Isaiah? Let us turn to the passage and see. The words quoted are from Isaiah liii, 1. They form the capstone of the REDEMPTION chapters which, commencing with the forty-ninth chapter, and sweeping on to the end of the fifty-fourth chapter, gives *the wonderful story of the national redemption*, and results in the miraculous extension of the nation and *its immunity from destruction by the weapons of the enemy*.

In chapter fifty we have *the redemption of the divorced Israel*. The divorce is set forth in the first chapters of Hosea.

In chapter fifty the Redeemer appears upon the prophetic stage, and commences the sweet song

of the redemption. As we listen, we find that He is singing of His sufferings in Pilate's Hall, and of His final struggle with the great enemy of the human soul.

In the fifty-first chapter, still following the great fact and theme of the Redemption, Israel, which follows after righteousness, is called to

> "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.
>
> Look unto Abraham your father, and unto Sarah that bare you."

Thus *in the line of the Redemption*, Abraham and Sarah are presented.

In the fifty-third chapter we have the presentation of Calvary, on which our Lord worked out the Redemption of Israel and the Saviourship of the World in line with the El Shaddai, Abraham and Sarah Covenant set forth in Genesis xvii and onward through the Scriptures.

It is meet that St. Paul should call attention to the fact that *this great truth of the Redemption of their nation was in their possession.* In the days of Ezekiel and other prophets this great message was sent to Israel in the Captivity. Many of them also heard it read and expounded as they came from year to year to Jerusalem to the feasts, as in Acts 2.

DID THEY NOT HEAR? (Englishman's Greek Testament translation).

"But I say, Have they not heard? Yes verily,

their sound went out into all the earth, and their words unto the end of the world."

Thus the Apostle shows that Israel had not been a nation ignorant of the truth. With Judah they were with Moses in the wilderness. With Judah, the tribes of Israel witnessed the Divine self-revelation at Sinai.

With Judah, Israel partook of the glories of the worship of the Tabernacle and Temple in the times of David and Solomon. With Judah, Israel shared in the glory of the messages of most of the prophets—Isaiah, Jeremiah, Ezekiel and Daniel, Amos and Hosea and others of the minor prophets. Exclusively Israel enjoyed the wonderful prophetic ministry of Elijah and Elisha. Exclusively Israel received the miraculous manifestation of God at Mount Carmel. In captivity in Assyria, Israel received the ministry of Ezekiel and of Ezdras. As part of the great Hebrew population of Babylonia Israel knew and was under the ministration of Daniel the Prime Minister and first scholar of the Empire.

Israel took part in that wonderful period of Divine revival and missionary energy which laid the foundation of so many of the great systems of faith, and quickened existing ones in both hemispheres. Well might the apostle say, "Their sound went out into all the earth, and their words to the end of the world." Israel had been on fire with the knowledge of God.

"BUT WE SAY, DID NOT ISRAEL KNOW?"

Romans x, 19: "First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."

This is quoted from an Israel message of such inexpressible beauty, and which is so wholly addressed to Israel, that we shall make no apology for transcribing a lengthy quotation here:

Deut. xxxii, 1-21: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass:

Because I will publish the name of the Lord: ascribe ye greatness unto our God.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

Remember the days of old, consider the years of many generations: ask thy father, and he

will shew thee; thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the Lord's portion is his people; Jacob is the lot of his inheritance.

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

So the Lord alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

But Jeshurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked him to jealousy with strange

gods, with abominations provoked they him to anger.

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people: I will provoke them to anger with a foolish nation."

Returning to the chapter in Romans we read:

Romans x, 20, 21: "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." (Is. lxv.)

Thus the Apostle illustrates the stock of Israel's knowledge at the time, and shows their spiritual and national relationship to God.

That which had been presented to them *as prophetic of events yet to be*, as to the Redemption and the coming of the Messiah, they refused. Because of that refusal, they now stood in danger of exclusion from the Covenant, which exclusion could only be averted by their acceptance of the Lord. It was now the Apostle's task, and the task of the Israel Church, to missionise them, hoping that, as the prophecies of the Redeemer and the Redemption *had now become matters of history, they would accept and believe the facts*; and because of these, the further prophecies yet unfulfilled.

"Hath God Cast Away His People? God Forbid."

> Romans xi: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
>
> God hath not cast away his people which he foreknew."

Can any statement, even of the sacred Scriptures, be more specific than this? But it will be asked, "Who are His people?"

That question is settled by the Apostle in the very next sentence of the same verse, and the following verses.

> "Wot ye not what the scripture saith of Elias? how he maketh intercession to God AGAINST ISRAEL, saying,

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life."

Now Elijah was *the prophet to ten-tribed Israel.* It was against ten-tribed, Baal-worshipping Israel that he made his complaint. Therefore the people of whom the Apostle is speaking when he asks the question, "Hath God cast away his people?" is ten-tribed Israel.

Romans xi, 4, 5: "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Even so then at this present time also there is a remnant according to the election of grace."

Thus the Apostle couples Gentile Israel of his own day with Israel of Elijah's day and compares them then and now.

So then in the Apostle's time there was not only intact the *election of race* in Israel and the Jews; but there was *an election of Grace* in Israel, as well as among the Jews.

We have a glimpse of a multitude of these Israelites in Acts II who were at Jerusalem for the feast at the time of Pentecost. These were "Jews" as to religious denomination, but citizens of many nations; and the Apostle Peter addressed them at Pentecost as "Ye men of Israel."

Grace versus Works

Now the Apostle takes up the burning question as to Grace versus Works. It is evident that again he had to meet the Judaising section of the Church who insisted upon the Mosaic ritual observances; especially circumcision, as we know from the other writings of the Apostle. So we have the following:

> "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
>
> What then?
>
> Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

Is Israel here set in opposition to the election? No. *Israel is the whole*; and Israel, nationally as a whole, had not obtained. *The election is a part* of Israel, having clearer vision than "the rest," and the election had obtained. The fact of the election of Grace in Israel, as the Apostle quotes, preserves Israel from being like Sodom and Gomorrha. Thus we see that "the election" plus "the rest" equals, and constitutes, Israel.

In what manner are "the rest" blinded?

Let us read carefully now, for tremendous issues are involved for us all:

> Romans xi, 8: "And the rest were blinded; (According as it is written, God hath given them the spirit of slumber, eyes that they

should not see, and ears that they should not hear ;) unto this day."

The last three words are outside the parentheses and are the Apostle's, indicating that such was the case in his day—the day of the date of this Epistle.

The Scripture here so solemnly cited is of such importance and of such startling import that we cannot refrain from quoting the full paragraph :

Isaiah xxix, 9-14 : "Stay yourselves, and wonder ; cry ye out, and cry ; they are drunken, but not with wine ; they stagger, but not with strong drink.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee ; and he saith, I cannot ; for it is sealed :

And the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men :

Therefore behold I will proceed to do a

marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The Blindness to be Reversed

Isaiah xxix, 17-24 : " Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest ?"

This Transition is now in Progress

" And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off :

That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

But when he seeth his children, the work of mine hands, in the midst of him, they shall

sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

* * * *

Startling as this is, there is even more startling truth to follow.

"And David saith, *Let their table be made a snare, and a trap and a stumbling-block, and a recompence to them.*

Let their eyes be darkened that they cannot see, and bow down their back alway."

This is quoted from one of the most wonderful of the Psalms. It is the Psalm in which our Lord, while standing in the sinners' place and as a sinner prays to God for assistance in carrying through the tremendous vicarial work of the Redemption.

Of Him it is written, "He endured the cross despising the shame." He endured the cross, despising the shame, for the period necessary to carry through Calvary's tragedy. How repugnant it was to Him may be judged from His prayer, "Father, if it be possible, let this cup pass from me; nevertheless not my will but Thine be done."

In this wonderful Psalm he seems to pray to God *against those who will not allow the agony of the cross and the humiliation of the shame to pass away*. They glory in making a parade of His dead Body before the gaze of the scoffer and of the multitude; so He cries:

Psalm lxix, 19-22 : " Thou hast known my reproach, and my shame, and my dishonour ; mine adversaries are all before thee.

REPROACH HATH BROKEN MY HEART ; and I am full of heaviness : and I looked for some to take pity, but there was none ; and for comforters, but I found none.

They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink.

LET THEIR TABLE BECOME A SNARE BEFORE THEM ; AND THAT WHICH SHOULD HAVE BEEN FOR THEIR WELFARE, LET IT BECOME A TRAP."

Psalm lxix, 23-28 : " Let their eyes be darkened, that they see not ; and make their loins continually to shake.

Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

Let their habitation be desolate ; and let none dwell in their tents.

For they persecute him whom thou hast smitten ; and they talk to the grief of those whom thou hast wounded.

Add iniquity unto their iniquity ; and let them not come into thy righteousness.

Let them be blotted out of the book of the living, and not be written with the righteous."

Thus reads the passage from which the quotation is taken in the passage of Romans before us. The verses which follow the quotation are terrible, and should be read with prayer and with fear in our hearts.

For who can doubt but that the message here is as to the Altar Table which so persistently is put in the place of the communion table; on which Altar Table are exposed constantly what purports to be the very body and blood of Our Lord. It is THEIR table—not the table of our Lord.

Let us beware, lest being found among those whose table the "altar" is, we inadvertently be found among those "WHO CRUCIFY THE LORD AFRESH AND PUT HIM TO AN OPEN SHAME."

Israel, the nation, was thus blinded so that the truth of God, so simple and plain, became a sealed book to the learned, and an unreadable book to the unlettered.

And their table became a trap to them. Can we doubt that the Holy Spirit is here setting forth *the terrors and dangers of the sacrificial Mass?*

This was the condition which had to be met and remedied in Israel, and the Apostle was rallying that army of Christian workers which have been operating in the field ever since to carry out the great task.

CHAPTER VI

THE WORLD—Κοσμος, *Kosmos*

Romans xi, 11: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles."

Romans xi, 12: "NOW IF THE FALL OF THEM BE THE RICHES OF THE WORLD"—mankind in general—"and the diminishing of them the riches of the Gentiles . . ."—that is, the Gentile Israel.

"HOW MUCH MORE THEIR FULNESS?"

Now the Apostle pauses in his argument to make personal allusion to those to whom he is writing: "I speak to you of the nations, inasmuch as *I am the apostle of the nations*, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them."

What a declaration is this! Not only is ten-tribed Israel in existence, separate from the Jews, uncircumcised, a company of well-known nations; *but the Apostle declares "I AM THE APOSTLE OF THE GENTILES"*—that is, Gentile Israel.

He knew their past. He knew their then present. He was of them. He knew their future; he glorified in his office.

It is usually considered that the Apostle declared himself to be the Apostle of the heathen world. Nothing of the kind is stated. He declares himself to be the Apostle of the Israel nations; and to this work he devoted his life.

"For if the casting away of them be the

RECONCILING OF THE WORLD,

what shall the receiving of them be, but life from the dead?"

The Apostle has been speaking of the "nations" to the persons addressed in this Epistle who also are of the "nations." Thus he speaks: υμιν γαρ λεγω εθνέσιν

The World—Κοσμος—*Kosmos.*

But now the term is changed, indicating that he is speaking to and with another ethnological branch. This time he addresses the men of the world—

Romans xi, 15, 16: "For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead?"

For if the first fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches."

We saw at the commencement of this study that the Apostle introduced two great ethnological divisions of the Kingdom and of the Christian

Church, namely, the Pagan of the first chapter from verse 18 on; and the Jew, of the second chapter and so on. Later, in the ninth chapter he introduced the "Nations" and took pains to identify them beyond question as ten-tribed Israel. Thus were three separate divisions of people presented to the reader.

In the chapters following after chapter iii he has been engaged with the Jew and Israel. Now he turns again to the convert from the Pagan world, and he informs him of his place in the body politic of the Kingdom and Church of God.

The question is, "When all Israel shall be won to righteousness, what shall it mean to the world?"

"For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."

Now he addresses the convert from the KOSMOS:

Romans xi, 17, 18: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

The Apostle, in figure, holds up a cutting from a wild olive tree; some things are manifest about it. *It is severed from its parent tree: It has no root life in itself. Unless it be adopted and nurtured by some other tree it must die and that right speedily.* So, contrary to nature, it is grafted in among the

branches of the good olive tree, and with them partakes of the root and fatness of the olive tree. That is to say, the converted Pagan is grafted into the Israel tree.

With prophetic pre-vision the Apostle cries to the cutting from the wild olive tree, the convert from Pagan Rome, representative of the Pagan world :

" Boast not against the Branches,

But if thou boast, thou bearest not the root, but the root thee."

Romans xi, 19-24 : " Thou wilt say then, The branches were broken off, that I might be graffed in.

Well ; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear :

For if God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in his goodness ; otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be graffed in ; for God is able to graff them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree : how much more shall these, which be the natural branches, be graffed into their own olive tree ?"

What a world of trouble, war, desperate encounter and sin would have been avoided if the KOSMOS had heeded this solemn and prophetic warning! It was a solemn warning sent by the Holy Ghost to Rome at the very time the Gospel was being taken to her by men of Israel.

And now the Apostle reveals to the KOSMOS, the converts from the Pagan world, *some truths regarding Israel* that it will be wholesome for them to know, as follows :

> Romans xi, 25-28 : "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the nations be come in.
>
> And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :
>
> For this is my covenant unto them, when I shall take away their sins.
>
> As concerning the gospel, they are enemies for your sakes : but as touching the election, they are beloved for the fathers' sakes."

It is true then that the election of Israel as the Kingdom nation of God stands :

> *" For the gifts and calling of God are without repentance."*
>
> Romans xi, 30-32 : " For as ye in times past

have not believed God, yet have now obtained mercy through their unbelief :

Even so have these also now not believed, that through your mercy they also may obtain mercy.

For God hath concluded them all in unbelief, that he might have mercy upon all.

Well may the Apostle break forth in the rhapsody which follows in the concluding sentences of this great Israel section of the Epistle even as he did in concluding that which closed the section devoted to the consideration of the Jew.

Romans xi, 33-36 : " O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the Lord ? or who hath been his counsellor ?

Or who hath first given to him, and it shall be recompensed unto him again ?

For of him, and through him, and to him, are all things : to whom be glory for ever. Amen.

And now to the saints, made up of converted Jews and Israelites and Pagans, all now having place in the election of grace in Israel, the Apostle addresses certain exhortations and ethical instructions of which we need only quote a few words, trusting that every reader will read, mark, learn and inwardly digest the chapters which contain these instructions.

The section of the Epistle devoted to exhortation and ethical teaching opens thus :

Romans xii, 1, 2 : " I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Of the chapters following devoted to ethical teaching and pastoral instruction, we shall quote two things of outstanding interest :

The House of David

Romans xv, 8-12 : " Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers :

And that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

And again he saith, Rejoice, ye Gentiles, with his people.

And again, Praise the Lord, all ye Gentiles ; and laud him all, ye people.

And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust."

Let us remember that the Apostle has made it abundantly clear that the people thus termed "Gentiles" are ten-tribed Israel, termed in the Greek "*Nations*," *εθνη, ethne.*

How significant was it to the nations of Israel to have the confirmation of Isaiah's prophecy that

> "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust."

Israel was scattered then in Greece, in Asia Minor, in Armenia and elsewhere in Europe; even as we see in Rome itself and in Britain. How cheering to know that in due time the kingdom should be established for them all in the hands of the House of David once more; and that they should pass from the danger, and, in some cases, from the dominance of Rome.

CHAPTER VII

Paul's Correspondents at Rome

Now as to who these were to whom this Epistle is addressed.

The Apostle states that they are of the εθνων the nations even as he is.

He gives a list of many of them in chapter xvi. In that list we see some things of more than usual interest.

> " Salute Andronicus and Junia, *my kinsmen* . . . who are of note among the apostles, who also were in Christ before me.
>
> Salute Herodion *my kinsman.*
>
> Salute Rufus chosen in the Lord, and his mother and mine."

Thus we see that a number of the members of the family of St. Paul were at Rome; were Christians; and were among those greeted in this Epistle. Even the mother of the Apostle seems to have been there.

Rufus is a name over which we linger. Is not this that Rufus Aulus Pudens who served a term of official residence in Britain, who was a senator of Rome and who married Gladys Caradoc, renamed by the Emperor " Claudia " ?

Writing about five years later to Timothy, the Apostle sends greeting to Timothy from Eubulus (Aristobulus of this chapter) Pudens, Linus and Claudia. Who are these ? The son of Britain's hero king, Caradoc, was Linus ; Gladys, or "Claudia," as she was renamed in Rome, was the daughter of Caradoc. Pudens was the husband of Claudia; and Eubulus later a Missionary to Britain.

Now Paul was from Tarsus in Silicia, therefore it is probable that his kinsmen were from the same neighbourhood. They were of Israel then in the east, called "Gentiles" in this Epistle, or rather so translated. Some would appear to be from Greece, bearing Grecian names.

Linus and Claudia, it seems, were of Britain and of the Royal House of Britain.

So we see that the Israel "nations" east and west were represented in Rome. When therefore the Apostle Paul announced himself to be THE APOSTLE of the "nations" it would be like the call of a bugle to them, summoning them to devote their very bodies to this great and glorious work of bringing the Israel nations to the knowledge of the Lord.

Thus were the ethnological sections of the Kingdom analysed and the people instructed. Thus was the great plan of campaign set forth.

And so, after greetings sent and given, we come to the benediction and closing invocation :

Romans xvi, 24-27 : "The grace of our Lord Jesus Christ be with you all. Amen.

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith :

To God only wise, be glory through Jesus Christ for ever. Amen."

INDEX

THE Epistle to the Romans may be indexed according to the key words used to indicate the introduction and discussion of the various ethnological branches dealt with as the theme of the epistle.

Ἅγιοι—Hagioi—Holy people—translated Saints, constituting the Church. Chapter i, 1-17.

Ἀνθρώπων—Anthropon—Of man. Constituting the Pagan world. Chapter i, 18.

Ἰουδαῖος—Ioudaios—The Jew—Two tribes. From chapter ii, 17, to end of chapter viii.

Ἰσραηλῖται—Israelitai—Ten-tribed Israel. From chapter ix, 1, to chapter xi, 15.

Κοσμος—Kosmos—The World. Chapter xi, 15-36.

Ἀδελφοι—Adelphoi—Brethren—the Ἁγιοις of the first chapter. Chapters 12 to 15.
Listed individuals who are of the Hagiois referred to in chapter i to chapter xvi.

The Apostle Paul speaks in the first person.

He addresses the ἁγίοις—saints—as in the second person.

He speaks of the Ἀνθρώπων—man—of the Ἰουδαιος

—Jew—and of the Ισραηλῖται—Israelites—as in in the third person, up to chapter xi, 15.

He then ends the address to the Αγιοις—saints—and speaks directly to the Κοσμος—men of the world—assigning to them the second person. He tells them certain things concerning the Ισραηλιται—Israelites—which it concerns them much to know. He also defines their own position as a cutting from a wild olive tree, grafted into the good Israel-Judah olive tree; and warns them against boasting, and assumption of superiority, or even of equality with the natural branches. A most wholesome warning to converts from Imperial but Pagan Rome which it would have been well for the Church and Kingdom of God if Rome had taken to heart, or even now would take to heart.

Thus it will be seen that the Epistle to the Romans is primarily a presentation of the ethnology of the Church and Kingdom of God in the Christian dispensation. The doctrinal studies are important, but incidental in the Epistle.

Chapters iv to viii include the doctrine of justification by faith.

Chapter ix presents the fact of the election of Race; for purposes of service.

Chapter x, salvation by faith.

Chapter xi presents the "election of Grace."

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